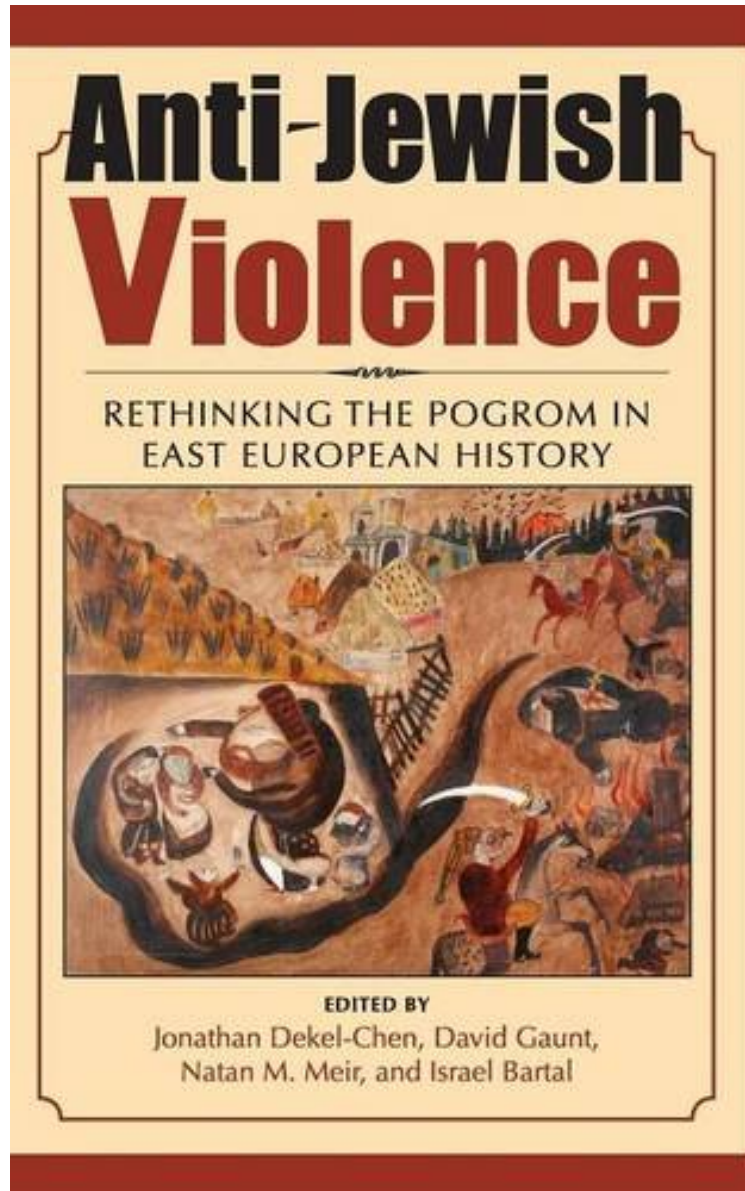


(Mobile book) Anti-Jewish Violence: Rethinking the Pogrom in East European History

Anti-Jewish Violence: Rethinking the Pogrom in East European History

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From Indiana University Press : Anti-Jewish Violence: Rethinking the Pogrom in East European History before purchasing it in order to gage whether or not it would be worth my time, and all praised Anti-Jewish Violence: Rethinking the Pogrom in East European History:

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The authors support the view that the early pogroms in tsarist Russia (such as those of 1881-1882) were not, as earlier believed, incited by the government. (p. 4, 7, 138). Pogroms during tsarist rule varied in severity by region. They were rare in Belorussia, Lithuania, southern Ukraine, and Crimea. Later pogroms, as during the Russian revolution were, however, organized (in this instance, by both Reds and Whites). The pogrom can be put in the broader context of the "deadly ethnic riot." (pp. 6-7). Jews were not the only victims of such disturbances. For instance, David Engel mentions the factory strike in Lodz in May 1892: "...the strikers killed three Jews while 140 Polish workers were shot by strike-breaking police..." (p. 22). Traditional explanations are given for pogroms. Jews are presented as objects of public perception, and not as flesh-and-blood individuals. For instance, Jews were accused of such things as siding with the enemy (or helping both sides) and profiteering during wartime. No attempt is made to substantiate or refute these accusations. A factor in the pogroms in tsarist Russia was the growing prominence of Jews in industry, the professions, and intellectual life. (p. 125). The pogroms of 1881-1882 were motivated by the perception that Jews were exploiting the people, while, in contrast, the pogroms of 1905 occurred in an atmosphere of social unrest as well as the role of Jews as revolutionaries who were assaulting the state. (p. 125). This work could stand improvement in the presentation of its claims. For instance, the study of Oleg Budnitskii is cited. (p. 9). He claims that, during 1918-1921, anywhere from 50,000 to 200,000 Jews were killed in pogroms in the Ukraine. (p. 9). No explanation is provided as to how he arrived at these figures, nor are alternative studies mentioned. David Engel accuses the Polish government of avoiding the term pogrom in order that violent acts against Jews (around 1918) "smell less foul." (p. 21). Yet, by his own admission, the term pogrom is an amorphous term that encompasses everything from the murder of thousands of Jews to a handful of vandalized Jewish properties with no fatalities. Engel should know better. He fails to mention the fact that fantastic accusations were leveled about 30,000 Jews in Poland killed by Poles. (This was off by a factor of only 100). So why should the Polish government play into the propaganda directed against it by necessarily using an emotive and misleading term like pogrom?

Although overshadowed in historical memory by the Holocaust, the anti-Jewish pogroms of the late 19th and early 20th centuries were at the time unrivaled episodes of ethnic violence. Incorporating newly available primary sources, this collection of groundbreaking essays by researchers from Europe, the United States, and Israel investigates the phenomenon of anti-Jewish violence, the local and transnational responses to pogroms, and instances where violence was averted. Focusing on the period from World War I through Russias early revolutionary years, the studies include Poland, Ukraine, Belorussia, Lithuania, Crimea, and Siberia.

Anti-Jewish Violence, a major scholarly achievement, is indispensable reading for everybody interested in Russian Jewish history. September, 2011 (H-Judaic)[A] very welcome addition to collections on Jewish history and society... (Religious Studies) This volume is an important contribution to the study of Jewish-Russian relations from the end of the nineteenth and into the first half of the twentieth century. . . . [T]he articles complement each other and create an interesting and complex narrative of inter-ethnic relations in Eastern Europe and the USSR, drawing on new archival research from across the post-Soviet space. (Slavonic and East European) Some of the newest and most innovative work on the sources of, reactions to, and representations of anti-Jewish violence and pogroms in eastern Europe. (Jeffrey Veidlinger author of Jewish Public Culture in the Late Russian Empire) About the Author Jonathan Dekel-Chen is a senior lecturer in modern history at the Hebrew University of Jerusalem. David Gaunt is Professor of History at Sdertrn University in Sweden. Natan M. Meir holds the Lorry I. Lokey Chair in Judaic Studies at Portland State University. Israel Bartal is Professor of History and Dean of the Faculty of Humanities at the Hebrew University of Jerusalem.